

## Conflict Humanitarian and Natural Knowledge: the Way to Exit From It

Alfiya R. Masalimova<sup>a</sup> and Vladislav L. Benin<sup>b</sup>

<sup>a</sup>Kazan (Volga region) Federal University, Kazan, RUSSIA; <sup>b</sup>Bashkir State Pedagogical University the named after of M. Akmulla, Ufa, RUSSIA

### ABSTRACT

The urgency of the problem, which is developed in the article enclosed in an emerged reducing tendency, and sometimes a complete rejection of importance of the humanities knowledge at the current stage of scientific development. The article shows that in the context of the overestimation the role of natural and technical education by modern society, it is clearly underestimated importance of humanities education. Paper is aimed at creating prerequisites for the study of contemporary place in science of humanities and culture in general. As the leading methodological approaches of this study the author uses the cultural approach and the principle of determinism. The article substantiates the proposition that without an understanding of human nature and the sake of what a man lives on the earth, the solution of all other problems and technical quests are meaningless. In other words, the humanity stands as a mainstay of human in culture. As a result of the systematization and generalization of facts, the author offers a new universal metasubjected approach in cognition of the social reality that allows evaluating the possibilities and prospects of the global human survival. Because of the article's methodological nature, it is aimed at the creation of a theoretical basis for future researches of the humanities in general and for those whose scientific work is not indifferent to the fate of the humanities.

### KEYWORDS

Human, technical, humanitarian, culture

### ARTICLE HISTORY

Received 20 April 2016  
Revised 28 April 2016  
Accepted 9 May 2016

## Introduction

### *Actuality of research*

The relevance of the study is defined by the fact that in the last few years the tendency of humanitarian importance diminishing as a component in the

**CORRESPONDENCE** Vladislav L. Benin ✉ [benin@lenta.ru](mailto:benin@lenta.ru)

© 2016 Masalimova and Benin. Open Access terms of the Creative Commons Attribution 4.0 International License (<http://creativecommons.org/licenses/by/4.0/>) apply. The license permits unrestricted use, distribution, and reproduction in any medium, on the condition that users give exact credit to the original author(s) and the source, provide a link to the Creative Commons license, and indicate if they made any changes.

system of science, and in the education system is clearly delineated. According to T. Eagleton (2015), we are witnessing the "slow death of the university as a center of humanitarian criticism". Demonstrative example of "modernizing" the humanities knowledge became pedagogy claim to position itself in terms of modern postnonclassical science and its appeal to the synergy (Ignatov, 2001). In the opinion of the famous scientist and publicist J. Sola (2016), the main confusion of modern civilization is its absolute certainty that the solution to all our problems is the use of rationally organized precise examination. Today humanities is on the periphery of scientific attention, but without defining what is human nature and why he lives on the earth, the solution of all other problems and technical searches is meaningless.

The problem of modern science (natural and humanitarian) is its ultimate limit by their vision system of the object. The principle of complementarity is constantly mentioned, but not really acts as a real methodological paradigm. This can be seen in the school, where the teachers of natural-mathematical disciplines look down on the humanities, and they pay them, though rarely expressed, but full reciprocity. Superfluous to say that, this relationship is taken over from "big brothers" - universities and academic institutions. It is obvious that mastering of the natural sciences, especially mathematics, forms the basis for subsequent professional specialization in the field of industrial activity in the broadest sense. As for the humanities, the results of their development are quite vaguely and banal - their study will enable students to join the culture, to raise their cultural level. Such an indistinctly idea of the importance humanities education creates in society the impression of unreliability of studying humanities subjects and classes.

### **Methodological Framework**

The basis of our theoretical reasoning and searching cultural analysis were laid, systematic method, the principles of historicism and determinism. Since the work was based on the theoretical and methodological sources, the leading research methods were analysis and synthesis, the method of mental experiment, systematization and generalization of facts.

Cultural analysis allowed to consider the humanitarian knowledge as a cultural phenomenon as an integrating element of all branches of intellectual production and the forms of social consciousness. The system approach, as part of scientific methodology, allowed not only to appropriately formulate the problem of research, but also to build its general strategy. The principles of historicism and determinism have created the preconditions for recruitment and logical justification of facts.

Our theoretical study was based on research results of P.S. Gurevich (2014), M.K. Mamardashvili (1992), V.F. Shapovalov (2015), as well the materials of the First (2006) and Second (2008) Russian cultural congresses.

The study is not complete:

in the first phase - Theoretical – was analyzed the condition of a problem at the current stage of development scientific knowledge;

at the second stage - theoretical and methodological – was developed a methodological strategy for the implementation of the research.

At the moment, the author proceeds to the third phase of the study, which can be described as model-predictive, the results of which will build paradigmatic vector of development of humanitarian knowledge of the future.

## Results

### *Basic theoretical calculations*

Today can hardly be find a man who would challenge the assertion that our era - the era of science and technology. But it is forgotten that the original beginning which lies at the basis of understanding of any aspect of social issues and this aspect is defining - it is a matter of human nature. The ancient Greek philosopher Diogenes from Sinope (. 400-325 BC), who went in the afternoon with a burning torch and all questions answered "I am looking for human", in fact, identified the main problem of all subsequent science: what is man and what is his place in the world .

Each new epoch in the history of the original project opened a new man, a new anthropology. The Old Testament anthropology was drawing project "Old Testament Man", strictly following the law. "Apology of Socrates" dialogues of Plato, Aristotle's work laid the draft human antiquity. The New Testament creates the human project of the Christian world; treatises of the Renaissance - the project "modern European man"; the work of communist ideology - the Soviet person. These semantic projects of human determined all - education and training system; supporting its rituals; the nature of food and the type of housing, but, above all, goals and values. Thus, the Old Testament anthropology is based on the idea of God likeness, but the similarity of this lay not in the form of the body, and in the principles of building creature. Like God, the human mind imprisoned in a material form. In humans it is the body, and God - the whole universe. This anthropology strictly asked:

education and training system ("Proverbs of Solomon" – sample teaching units in all areas of training and education, with the aim of "learn the rules of prudence, justice, and judgment, and equity; give commoner a prudence, the youth - knowledge and discretion" [Proverbs, 1, p. 3 – 4]; purposefully form the personality of the ward must be from an early age, "Edify a child in the way he should: he will not depart from it when is old" [Proverbs, 22. p. 6]; corporal punishment - not only the retribution, but the necessary didactic means "Punish your son, and he will give you rest, and will bring joy to your soul" [Proverbs, 29. p. 17]);

ritualism (described in detail in books like "Leviticus", "Numbers", "Deuteronomy", the books of Solomon);

nature of food (separation of animals, fish, birds and reptiles as the clean and unclean [Leviticus, 11, 1 – 47]);

type of dwelling (Jer. XXII, 14, Am. III, 15, Agg, I, 4);

and, of course, appropriate goals and values.

In contrast, the Soviet Anthropology (we are not talking about how bad it was or good) was based on the idea of comprehensively and harmoniously developed personality, based on the principles of collectivism. And this anthropology also strictly asked:

education and training system (the Soviet school was intended not only to solve educational problems, giving students knowledge of the laws of nature, society and thinking, work skills and abilities, but also formed on this basis the students communist convictions, brought the students in the spirit of socialistic moral and proletarian internationalism);

ritualism (May Days and the October demonstration, "Red Corner" with portraits of party leaders);

nature of food ("Eat pineapples! Chew grouse! Your last day comes, bourgeois!" - A slogan is unequivocally saying that "pineapples and grouse" are not eating by "the working people");

type of dwelling (village-commune of social constructivism, together-living house with a common laundry room, kitchen, dining room);

and appropriate goals and values.

As to the certain educational, economic, socio-political and other systems, it conscientiously created only forms and methods of realization of the mentioned "Human Project", which offered humanitarian community thought.

New time qualitatively changes the situation. "Reclusive scientist", who lived in the "ivory tower", leaves the tower and comes into the world of material production. Begins mathematical cognition of nature. Forms mechanics and mechanistic picture of the world.

The characteristic features of the classical modern science were ideas about antiteleologizme, determinism and mechanistic. It was distinguished objective research methods, the main one of which was considered an experiment and desire to create a mathematical model of the world. It ends with the creation of a new picture of the world in which science is already synonymous to power. At the same time, Baconian "Scientiapotentialest" ("Knowledge – force") refers primarily and mainly to the knowledge of the natural. Even when the subject of a study performed man (revealing the name of the book Julien Lametri – "Man-Machine"). Humanitarian knowledge is not just lost the championship. Since that time it begins to be seen as a second-class knowledge. It seemed that the natural and technical sciences guarantee a speedy attack of "Golden Age" of human history.

Since then, it took three hundred years. Golden Age is not observed. but importance of the humanities knowledge for the future of mankind for the same time has been demonstrated with the utmost clarity, because the political practices of National Socialism and Bolshevism, "cultural revolution" in China and Pol Pot's genocide in Cambodia, the current crisis in Ukraine and Syria (list incomplete) were procreation in one way or another of socio-humanitarian doctrine and only were aggravate by achievements in the technology.

Beginning of the XXI century is characterized by an unprecedented increase in the people's responsibility for the results of its activities. Opportunities resulting from scientific and technological revolutions are such that their irrational use may in a moment lead to the elimination not only the civilization, but also the entire modern biosphere. Today, in the hands of individual people (drivers of vehicles, operators of chemical production and nuclear power stations and the like) are the life and the ecological health of whole geographical regions. Therefore, in modern conditions maximum increases the requirements for the preparation of people in all spheres of activity. That is to say, it was emphasized

at the Second Congress of the Russian culture science, not natural sciences should be the basis of humanitarian sciences but humanities for natural. From this viewpoint it is not clear, for example, why Niels Bohr expressed the idea of the “principle of subsidiarity” principle has received more and more widespread in the humanities than in the natural.

It seems that the cause of many troubles of modernity is rooted in pride “techies” and natural scientists who believe humanitarian knowledge is not so important and quite paltry “curls” on the tree of knowledge. Meanwhile, without two humanitarian “flourishes” (which is the essence of human and why he lives on the ground), the solution of all other problems and technical searches loses its meaning.

Humanitarization not only social, but also scientific knowledge has become a trend in the XX century, resisting the dehumanization of man and society emphasizes Shapovalov (2015). The modern non-classical science often cannot escape from the "perturbation" of an object, caused by the cognition actions of the subject. At the limit an object can be destroyed by the careless actions of the subject. Especially acute these problems in biology, medicine, etc., including physics, so there is a question about the person responsible for the object, which he undertook to learn.

But whether this state realized outside the humanists.

### **Basic statistics**

We carried out a survey of students and teachers of a number of non-humanitarian (medical, engineering, natural sciences) specialty in Ufa universities on “Do you think the humanitarian component is a necessary element of professional formation of the future competent specialist in your area?” (a random sample of the total number surveyed 918 people). It showed the following results (see table 1).

These data clearly demonstrate rejection of the humanities by the majority of representatives of non-humanitarian specialties. It seems that "the first violin" is played by teachers and students only reinforce broadcasted negative assessments.

**Table 1.** Attitude to humanities subjects

Answers	Students	Teachers
Absolutely, yes	2%	6%
Rather yes than no	9%	12%
Rather no than yes	26%	23%
Certainly no	63%	58%
Difficult to answer	-	1%

What is the mass consciousness blame the humanities for?

### **Discussion**

The main claim that imposes to the humanities knowledge is the absence of metrological component, clearly defined and fixed measurement systems, methods and means to ensure their unity, ways to achieve the required accuracy, as well as the regulatory framework (standards, metrology). In other words, we are talking about the impossibility of verifying the data obtained in the humanities. After all, even the best of them mathematized - economics and sociology – are far from clear and unambiguous prediction of the results of their own research.

The functions of any science can be roughly summarized in three main – cognitive, predictive and management. Cognitive function is realized through the study and analysis of the relevant part of the objective world (physical, chemical, social and others. Reality), acting as a one or an entire group of interconnected natural, technical or humanitarian facts. Its natural extension of cognitive function finds in predictive function. Man perceives the world around him, in order to anticipate possible changes in the latter. The essence of the administrative function of science is that its conclusions and assessments form the basis for decision-making. And when it comes to natural or technical sciences, it is indeed the case. For example, aircraft designer at first learns the aerodynamic properties of the new aircraft, and then predicts the necessary design changes and, finally, makes administrative decisions about the appropriate elaboration of correction. At the same time as the metrological bases it relies on its own measurement systems and methods for their implementation.

But applied to the the humanities, this classical scheme does not work. It cognitive and predictive functions are performed by the scientist, the management function belongs to a government official. And it depends on him, that he will practically emplement, how to test and what to measure But applied to the the humanities, this classical scheme does not work. It cognitive and predictive functions are performed by the scientist, the management function belongs to a government official. And it depends on him, that he will practically realize how to test and what to measure because any other form of verification than practice in the humanities (especially the humanities, social scientist) does not exist. So economists are not guilty of the fact that twenty years of talks about necessity of leaving oil and gas "needles" by Russia, are over with the current economic crisis.

There is another important feature of the humanities. They make a man impervious to the social mythology. The value of the humanities, T. Eagleton rightly notes (2015), is not in the ability to adapt to the dominant ideas but in the ability to resist them. Function of social criticism is implicit inherent in the humanities. In fact, by the presence of social criticism and it is difference from the political conjuncture and apologetics. But the same feature makes the humanities is very uncomfortable for the government. This suggests that the attitude towards the humanities appears striking criterion of the degree of democratic society.

Foregoing clearly shows the position of the teachers of the humanities. On the one hand, the government trusts them the younger generation so that teachers have formed this generation the values and ideals which that State is necessary. But the values and ideals of the state may be different. And a teacher who most often is a civil servant, therefore, paid by the state is obliged to carry

out the state ideology, thus playing the role of the state propaganda machine's element. It should be noted, that even if the teacher is not a civil servant, and teaches at a private school, his freedom is still very conditional, because of limited state educational standards. So, on the one hand, the teacher is the vehicle of state ideology and his responsibility - in every possible way to spread this ideology.

On the other hand, the teacher is educator. Even the nature of their activities called not mindlessly "train" students to memorize the various dogmas, and to teach them deliberately to gain knowledge. Mindfulness involves student's abilities to think, observe, compare, analyze, and draw conclusions. But it is impossible to learn to think in the one subject area and not learn to think in other subject areas. You cannot learn to think, for example, in the framework of literature or history and do not learn to think in terms of the human social reality.

If we remember that in reality of specific phenomena true and false always inextricably linked, there is no state in one way or another do not combine both true and false. Hegel pointed out: "... the bad state is a state of untrue, and bad and untrue state at all is contradiction between the definition of the object or concept and existence" (Hegel G.I.F., 1974). Consequently, performing an educational function and teaching their wards to think (observe, compare, analyze and draw conclusions), for example, in the framework of history or political science teacher automatically teaching them to observe, compare, analyze, and draw conclusions about many other things, including about own state and its policies. Watch the goal proclaimed by the state in words; compare them with the policy pursued by the state in the case; to analyze the degree of mismatch and draw conclusions about the truth or falsity of its own state. Thus, the teacher contributes to the destruction of the myths of the official ideology. Here in lies the character wearing the antinomy (teacher-conductor and teacher Destroyer official ideology) provisions contrary to the public humanities.

However, as known, educate and forms human not only a teacher. As many philosophers think, the whole society is directly or indirectly involved in. Therefore, the government's attitude to humanitarian scholars is inversely proportional to the degree of conformity to declared and actual policy. The greater this degree, the less tightly controlled humanities; the liberal treats its power. Conversely, the larger the difference in policy in word and in deed, the less freedom is left to the humanities, the less took the humanitarian knowledge in the education system. In the words of S.I. Gessen (1995), "to understand the education system of a given society - is to understand the structure of its life".

The famous philosopher M.K. Mamardashvili (1992) claimed that every ideology seeks to reach in its systematic development such point where its effectiveness is not measured by how much people believe in it and a lot of people, and the fact that it does not think and does not give to say. The main benefit of the humanities knowledge is a man creating himself and does not consistent with the goals of the state of false social values. Such a state is interested in the "replication" of citizens, obey its laws, and do not think too much of their essence.

An illustration we find in the words of I.V. Stalin: "No ruling class has managed without its own intelligentsia ... Working class of the USSR also



cannot do without its own industrial and technical intelligentsia" (Stalin, 1951). The dictator is no accident limited the term "intelligentsia" only its production and technical representatives. For state with false social values thinking person is dangerous in itself. But the humanities are a potential spreader of freethinking that the state of false values is much more afraid. Because if a design engineer can not only keep as a professional, even in prison, but also to use his talents for the benefit of the mode (as described A.I. Solzhenitsyn (2013) in his novel "The First Circle"), then in the humanitarian field such impossible. Therefore, an authoritarian state provides its own security at the expense of limiting the influence of representatives of humanitarian thought.

It should not believe that the tendency limiting the influence of the humanities belongs to the past. P.S. Gurevich (2014) rightly points out that "it is only in Western countries established technocratic ideology so immediately humanities were deemed hostile to reason". It was also made a serious attempt to transforming section by section, to include them into the sphere of the exact sciences. Thus, architecture has become a science of quantitative measurements, where the individual parts form the entire building technology. Even the history of art has been transformed from the sum of knowledge about beauty and craft in the mathematical understanding of creativity. New art historians are concerned not so much in art and history, how the evolution of techniques. Social sciences, without a doubt, is the most illustrative example of how deformed humanities. Those who come after us will probably perceive the narrowing of political, economic, social knowledge and art to math assessments and obscure, hermetically closed vocabulary to describe them as one of the greatest follies of our civilization".

### **Conclusion**

Based on the foregoing, we do a disappointing conclusion that on the background of overestimate of modern society the role of natural and technical knowledge, is clearly underestimated the value of the humanities. Science once again returned to the need for studies of modern humanities place in knowledge and culture in general. The underestimation of the humanitarian component of science is dangerous because it related to the humanities appears striking criterion for the democratic society. Modern science allow humanity to find a way to the goal, but say nothing about the nature of the goal itself. Synthesis of natural sciences and humanities can lead to a qualitatively new human knowledge is the knowledge of the person and of human knowledge about the world around him.

### **Acknowledgments**

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

### **Disclosure statement**

No potential conflict of interest was reported by the authors.

### **Notes on contributors**



**Alfiya R. Masalimova** is Doctor of Education, Professor, Head of Scientific and Educational Department in The Institute of Psychology and Education of Kazan (Volga Region) Federal University, Kazan, Russia.

**Vladislav L. Benin** is Doctor of Education, Professor of Bashkir State Pedagogical University named after of M. Akmulla, Russia.

## References

- Eagleton T. (2015). The slow death of the university. Direct access: [http://sceptis.net/library/print/id\\_3672.html](http://sceptis.net/library/print/id_3672.html).
- Gurevich, P. S. (2014). The greatness and the inestimable value of human knowledge. Humanitarian knowledge and challenges. St. Petersburg: University Book, 132 p.
- Hegel, G. W. (1974). Science of Logic. Moscow: Mysl, 452 p.
- Hesse, S. I. (1995). Basics of pedagogy. Introduction to Applied Philosophy. Moscow: Shkola-Press, 448 p.
- Ignatova, V. A. (2001). Pedagogical aspects of synergy. *Pedagogy*, 8, 26-31.
- Mamardashvili, M. K. (1992). Law dissent. *Here and Now*, 1, 10-14.
- Shapovalov, V. F. (1994) On the specifics of human knowledge. Direct access: [http://ecsocman.hse.ru/data/169/741/1217/009Viktor\\_SHAPOVALOV.pdf](http://ecsocman.hse.ru/data/169/741/1217/009Viktor_SHAPOVALOV.pdf).
- Sola, J. (2013). The fundamental error of “modern” civilization. *Signs*. Direct access: <http://www.f7x.ru/blog/%D0%BA%D0%BB%D1%8E%D1%91%D1%82/1876?page=2>.
- Solzhenitsyn, A. I. (2013). In the First Circle. Moscow: Publishing House "AST", 768 p.
- Stalin, I. V. (1951). Essay. The issue of industrial and technical intelligentsia of the working class. Moscow: State Publishing House of Political Literature, 87p.
- The First Russian Congress in Cultural Research. Programme. (2006). Report Summaries. – St. Petersburg: Eidos. – 432 p.
- The Second Russian Congress in Cultural Research. Programme. (2008). Report Summaries. – St. Petersburg: Eidos, 560 p.